A

POSTSCRIPT OF Advice from GENEVA,

To be added to each of Mr. *Care*'s ſeveral Volumes of *Advice from Rome*.

Hanc maximam ſeu regulam habent Calviniſtæ *licere pro gloria* Chriſti *mentiri*, Oſiander in Epit. &c. Centur. pag. 796.

TO go along with Mr. *Care* in his Method and Deſign of expoſing the *Papiſts*, I think it will be but a very neceſſary and equal piece of Juſtice, to give the world an Abſtract or ſhort view of the Lives, Deaths and Doctrines of ſome of the firſt and principal Reformers of the *Calvinian* or *Puritan* Sect; In the doing whereof, I ſhall purpoſely avoid the Teſtimony of any *Popiſh Author*, and make uſe of others of great Reputation for Learning and Integrity: To begin then with Mr. *John Calvin*, as the principal Eſtabliſher of that *Reformation* in *Geneva*, and ſeveral other places (though the ſame had been ſet on foot before by *Zwinglius*, who was ſlain in the Sedition occaſioned by his Doctrine in thoſe of *Tigure* and *Berne*, againſt *Rhodolf* King of the *Romans*, as *Gualter* confeſſeth in *Apologia pro* Zuinglio, *& operibus ejus.*)

The Life and Death of *John Calvin* was writ by *Hieronm Bolseco*, Doctor of Phylick, who lived in *Geneva* with him; and in the beginning of his Book printed *Anno* 1577. he makes this solemn Protestation: [*I am here, for the sake of Truth, to refute* Theodor Beza's *false and shameless Lies in the praise of* Calvin; *protesting before God, and the holy Court of Heaven, before all the world, and the Holy Ghost it self, that neither Anger, nor Envy, nor Evil-will, hath made me speak or write any one thing against the truth of my conscience.* But in regard that (upon the scandal he took at the manner of *Calvin's* life) he afterwards became a Catholick, I shall rather choose to present the Reader with a short draught of it, in the words of *Conradus Schusselburgh*, a man of principal estimation in the Protestant Church, and no less enemy to the Pope than was *Calvin*; who in his *Theologia Calvinistarum*, lib. 2. fol. 7. writes thus: *God in the Rod of his Fury visiting* Calvin, *did horribly punish him before the fearful hour of his unhappy death; for he so struck this Heretick* (so he termeth him, in regard of his conceived Doctrine concerning the *Sacrament*, and God's being the Author of Sin) *with his mighty Hand, that being in despair, and calling upon the Devil, he gave up his wicked Soul, Swearing, Cursing and Blaspheming; He died upon the Disease of Lice, and Worms, increasing in a most loathsom Ulcer about his Privy-parts, so as none present could endure the stench.* These things are objected to *Calvin* by publick writing; In which also horrible things are declared concerning his Lasciviousness, his sundry abominable Vices, and *Sodomical Lusts*, for which last he was by the Magistrate at *Noyon* (under whom he lived) branded on the shoulder with a hot burning Iron. Thus far writes *Schusselburgh* of *Calvin*. Now as concerning *Theodor Beza*, another principal Reformer of that Sect, though his life be likewise written by Dr. *Bolseke*, and his

his Book dedicated to the Magiſtrates of *Geneva*, wherein he chargeth him with many great and hainous Imputations, beſt known to themſelves; and that even in *Beza*'s life-time, purpoſely (as he ſays) he might be able to anſwer for himſelf; Yet I ſhall wave his Teſtimony, further than confirmed by other learned *Proteſtants*, as *Conradus*, *Schuſſelburgh*, and *Tilmannus*, *Heſhuſius*, who charge him with writing thoſe obſcene and licentious Poems of his *Candida & Andebertus*; in which he debateth whether ſin he may prefer; and in the end, concludeth with preferring the Boy before his *Candida*; *Orbi notum eſt quam ſalax fuit* Beza *qui publicatis poematibus paidaſtrias ſuas celebrare non erubuit*, Galliæ *probrum*, *ſimoniacus*, *ſodomita*, *omnibus vitiis coopertus*. As for *John Bale*, *Peter Martyr*, and *Bucer*, with others of that Reformation, they began with the breach of their ſolemn Vows of Obedience and Chaſtity, flying from their Monaſteries, and marrying vow'd Nuns; And as to other their enormous Actions and Doctrines, I ſhall refer you to the two Books of dangerous Poſitions, and a ſurvey of the pretended Holy Diſcipline, writ by Dr. *Bancroft* Archbiſhop of *Canterbury*, and to Dr. *Sutcliff* his Anſwer to a Libel ſupplicatory, out of whom I ſhall only preſent you with ſome few of their Doctrines, *viz.*

I. *That Temporal Princes may not by Gods Law have Supreme Authority in the Church, or Eccleſiaſtical matters, but only their* Presbytery.

II. *That the People have the ſame power to puniſh, put down and deſtroy Princes that offend, that Kings and Princes have over any particular man.*

III. *That the Miniſters of the* Presbytery *choſen by themſelves, may Excommunicate, Arraign and Depoſe their Prince, when they ſee him govern amiſs.*

IV. *That the Miniſters* (*with the People*) *may require*

of the King to have true Treachers; And if he be negligent, they may provide themselves, and may maintain and defend them against him, and all others, and curb the King in his Exceſſes, where need is.

V. *That the whole Eccleſiaſtical Government of the* Proteſtant Church *now in* England, (to wit) *by* Biſhops, Archdeacons, Deans, *and the like, is unlawful, wicked and Antichriſtian; whereof enſueth, that all Miniſters ordained by them, are unlawful, and all their actions are only actions of meer Lay-men; and conſequently, That they have no lawful publick Miniſtry at all.*

VI. *That all Miniſters ordained by the Authority of the* Biſhops, *and coming afterwards to be of the* Puritan Sect, *muſt renounce before the* Presbytery *and* Claſſes, *his former Vocation and Ordination, and take another by their Allowance, and Impoſition of Hands.*

VII. *That the* Parliament *of* England *hath no Authority to meddle in matters of* Religion, *nor to determine what Religion is to be admitted, or not; but only this belongeth to their* Presbytery *of* Miniſters.

VIII. *That they only are the true Church of God that be of this* Presbytery, *and all other to be damn'd that are not of it.*

For the horrid effects and conſequences of theſe Doctrines, we need not go to look for them into other Countries, tho' all Modern Hiſtories yield plentiful Examples; our own Kingdom of *England* affords us too late and direful Remembrances of them, and the barbarous Murther of the beſt of Kings occaſioned thereby, will never be forgotten; Nor do I think that any *Sect*, no not that of the *Circumcellians* themſelves, ſo terrible in old time, and namely to *St. Auguſtine*, either is, or can be thought ſo perillous or pernicious to Kingdoms or Commonwealths, as is this of the *Puritans*, where they may have Power.

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Now, for a Conclusion, instead of a *Courant*, I shall give the Reader a short view of the great change in the general morality of Christians, occasioned by the Doctrine and Practices of these pretended *Zealous Reformers*, in the very words of their Brethren abroad; as *Luther*, *Calvin*, *Melancton*, *Brutius*, *Bucer*, *Eberus*, *Wigandus*, and divers others; and at home, of Mr. *Jeffrey* and Mr. *Stubbs*, and the *Puritans mild Defence*, faithfully extracted out of the *Treatise of the Protestant private Spirit*, chap. 9. §. 8. subdivis. 4. *viz. Under the* Papacy *men were Religious, and given to the practise of good works; but that the Professors of your Gospel, relying on their Justification by only Faith, are become careless of good works, dissolute, proud, envious, malicious, disdainful, covetous, ambitious, that your eyes ought to gush out with tears, to behold the misery of your supposed Church, the great Ignorance, the superficial Worship of God, the fearful Blasphemies and Swearing in houses and streets, the dishonour of Superiours, the Pride, Cruelty, Fornications, Adulteries, Drunkenness, Covetousness, Usuries, and other like Abominations; that Youth amongst you becomes daily less tractable, and more bold to commit those Vices, which in former times men of years knew not; That instead of Fasting, you have brought in Bibbing and Banqueting, and instead of Praying, Swearing; And finally, that you equal the* Jews *in Hypocrisie, the* Turks *in Impiety, and the* Tartars *in Iniquity; And lastly, your learned Brother* Eberus, *in his* Præfat. Coment. Philip. in Ep. ad Cor. *sticketh not to say*, That in regard of the enormous wickedness of your Ministry and Church, any man may justly doubt whether you are the true Church.

Whoever desires to see more stuff of this nature, may peruse a Book entituled *Pasquil of* England *unto* Martin *junior*; or the other of *Pasquil and Marphorius*; and Dr. *Sutcliff*'s Answer to a *Libel supplicatory*; from which,

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and ſeveral other Authors of that kind, the ingenious Reader may eaſily collect how obvious and facile it is for any party to recriminate, by raking in the Dunghil of perſonal errours and defects of former ages, and expoſing all he finds, without regard either to the credit of Authors, or falſity of their Aſſertions, often contradicted by others of the ſame times, of much better eſteem and reputation; and what ſcandal muſt neceſſarily follow thereupon to all Chriſtians, even to the introducing of Atheiſm and Infidelity, as it happened on the like occaſion to *David George*, Profeſſor at *Bazil*; *Bernardine Ochine*, a man highly commended by *Calvin*; *Neuſerus*, chief Paſtor of *Heidelburgh*; *Almanus*, a *Zwinglian*, and ſome others, who out of hatred to *Popery*, and ſcandal taken at the Lives and Doctrines of their own fellow Reformers, renounced Chriſtianity, and became *Jews*, as you may ſee in *Schuſſelburgh* his *Theologia* Calv. & Oſiander *Cent.* 16. From conſideration of the great miſchiefs and ill conſequences of this way of expoſing, (as Mr. *Care* is pleaſed to phraſe it) he, or whoever elſe is the Author of *The Weekly Pacquet of Advice from* Rome, may eaſily conclude what fruit or advantage he is like to reap from his laborious Collections, more than the loſs of his time, and the expoſing to the world his own malice and folly, for,

Turpe eſt Doctori cum culpa redarguit ipſum.

SOME

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QUERIES

For Mr. CARE to Chew,

Relating to His

Ignoramus-Juries.

I. WHether or no *Magna Charta*, and the reſt of our Laws, are more careful in preſerving the Life and Reputation of the King, or of the Subject? If of the former,

II. Whether ſome men now in power muſt not think the Law-makers *Fools*, or acknowledge themſelves *Knaves?*

III. Whether if an Inſurance-Office for Commonwealth-malefactors were ſet up, the City ſecurity would not be the beſt?

IV. Whether the Money that us'd to be ſpent in Hoſpitality by City-Magiſtrates, might not be laid out more to the Honour of the City, in rewarding *True-Proteſtant-Evidences* and *Ignoramus-Juries?*

V. Whether ſome late Officers did not forbid Wine at their Tables, leſt their Friends drinking too much ſhould tell truth?

VI. Whether a Perjur'd Pillory'd Thief, Begger, Fool or Knave, be not as good Evidence againſt a *Whig*, as againſt a *Papiſt?*

VII. Whether, had it not been for People ſo qualified, we had ever known of a *Popiſh-Plot?*

VIII. Whether if the laſt Long *Parliament* had ſate this time, we had ever been bleſs'd with *Narratives*, *Ignoramus-Juries*, or *True-Proteſtant-Informations?*

IX. Whether if the ſame *Evidence* ſhould ſwear the ſame things againſt the *Pope*, and againſt a *True-Proteſtant-Peer*, a *Jury* (by care and induſtry) might not be pack'd, to ſave his Holineſs, rather than loſe a Friend?

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X. Whether when *Hell broke loose by Heavens permiſſion, upon this Proteſtant City* the Devil did not employ the *Whigs* as well as the *Papiſts*? Or,

XI. Whether he did not reſerve the former for greater purpoſes, *viz.* to blow up the ſparks of *Rebellion*, and ſerve on *Juries*?

XII. Whether if an Highway-man was to be tryed by *a Jury of his own Gang*, they would not act more like brute Beaſts than rational Creatures, if they found the Bill?

XIII. Whether there is not juſt ground for ſuſpicion of Guilt in the *Priſoner*, when his Friends are forc'd to pick up Jurymen (contrary to cuſtom) from one end of the Town to the other?

XIV. Whether he that made a Scandalous and Seditious Speech (to ſay no worſe of it) publickly in the Houſe of *Peers*, may not be ſuppoſed to ſpeak Treaſon privately?

XV. Whether ſome people who deſerve not, yet are ſorry they have a Juſt and Merciful Prince?

XVI. Whether if an Angel from Heaven ſhould deſcend, and teſtifie a Deſign by the *Fanaticks* againſt the Government, this Scripture ſhould not be brought to invalidate his Evidence; *Stand faſt in the Liberty whereunto ye are called*?

XVII. Whether *the ſame Jury* would not (upon the Devils Teſtimony) find a Bill againſt another ſort of People?

XVIII. Whether a *True Proteſtant* believes *Perjury* to be a Sin?

XIX. Whether if the Indictment againſt ſome late Criminals had been found, and they Executed for the Treaſon therein contained, (*viz. Conſpiring the Death of the King*) a *Vote* of a late *Houſe of Commons* had not been violated, wherein 'tis reſolved, *That if the King come to any unnatural Death, they will Revenge it on the Papiſts*?

XX. Who is the Author of theſe *Queries*?

Ignoramus.

FINIS.

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